

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Famous Bible Scholar and Teacher Tells of An Unfair Attack Upon Premillennialism

By Dr. Wilbur M. Smith
Fuller Theological Seminary; Editor, Peloubet's Notes,
Distinguished Bibliographer
135 North Oakland, Pasadena, California

A book has recently appeared entitled *The Millennium*, to which I feel compelled to give some serious attention in these columns for three reasons: first, the author, Dr. Loraine Boettner, has given to our generation a number of well-written volumes, including *The Reformed Doctrine of Predestination*, *Studies in Theology*, and *Immortality*, and is recognized as a normally dependable conservative scholar; second, any volume of 370 pages on the millennium, if written with care, deserves consideration; and third, this particular work is one of the most unfortunate pieces of Biblical interpretation I have come upon for a long time. It is not only unfortunate but unfair, and in many places untrue, and the bitter criticisms made of those with whom the author disagrees must be answered.

Many Assertions Grossly Unfair

In many places in this work, the assertions are, as I have said, grossly unfair. For example, at the conclusion of the book (pp. 364 ff.) Dr. Boettner lists twelve of the principal heresies of the early church: Docetism, Montanism, Monarchianism, Arianism, Apollinarianism, Pelagianism, etc.,

and then says, "Add to these Premillennialism, and you have a roster of the principal errors in the early Church."

This is a terrible statement in view of the fact that practically the whole of the early church was premillennial in its position on the

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Dr. Wilbur M. Smith

God's Way of Salvation

Excuses of Sinners Answered From the Word of God

By Alexander Marshall

"And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground and I must needs go and see it: I pray thee have me excused."—Luke 14:18.

A distinguished person in the East at great expense provided a sumptuous feast and invited many. When the time came for the arrival of the guests, they all absented themselves and sent excuses. The fact was they did not wish to go, and not having the courage to say, "We will not," they said, "We cannot." Whatever may have been their reasons for refusing to speak out their minds and attend the feast, their excuses were extremely foolish (Luke 14).

The first said, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused." What was the hurry? Could he not have gone at some other time? The second was not a bit better. "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." What harm could have come to the oxen by giving them a night's rest? Besides, whether they were value or not for the money he paid for them, they were bought. But the third excuse was the worst of all: "I have married a wife, and therefore I cannot come." Why didn't he go and take his wife with him?

"All Things Are Ready, Come"

The spiritual application of the story must be evident to all. God, at an infinite cost, has provided a feast for perishing sinners. He has commanded His servants to go into all the world and proclaim the good news to every creature (Mark 16:15).

"All things are ready, come! Come to the supper spread: Come, rich and poor; come, old and young; Come, and be richly fed."

The invitation is universal. None is excluded. "Whosoever will" may come. Millions have partaken of the feast and are now in the glory; millions more are on the way, and still the cry is heard, "Yet there is room."

Worldly people have pictured the Christian life as gloomy and melancholy. They have imagined that the partaking of the gospel feast fills the heart with sadness and causes a shadow to rest on the countenance. They don't seem to know that the gospel is "glad tidings of great joy," not sad tidings of great misery.

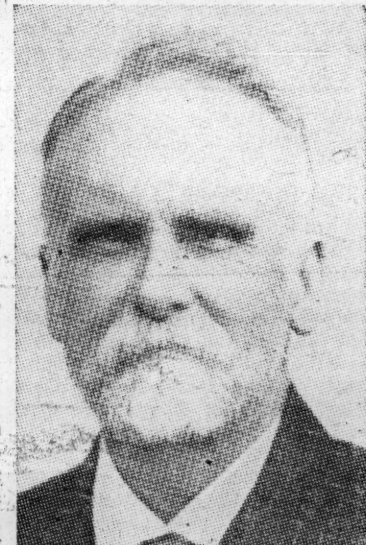
The persons in the parable were invited to a "feast," not to a "funeral"; and in the parallel account as recorded in Matthew 22:2, we are told that it was a "marriage feast."

"I Never Did Any Harm in My Life"

Such an excuse has often been given. Let me ask, Is this your excuse? Do you really mean that you have never done any harm? Have you never sinned in thought, word, or deed? Have you never cherished an impure, unkind, or

wicked thought? Have you never spoken a hasty word, told a lie, or attempted to mislead any one? Have you loved God with all your heart, soul, strength, and mind? Have you loved your neighbour as you have loved yourself? "Oh, no," you reply, "no one has done so." Never mind others just now. You admit that you have sinned. If one were found guilty of breaking the laws of his country, who would believe that he had done no harm? There is no use in concealing the fact that you have not been what you ought to have been; you have not done what you should have done; in other words, you are a sinner, and the Word of God declares, "The soul that sinneth, it shall die" (Ezek. 18:4); "The wages of sin is death" (Rom. 6:23). Take your place as lost and ruined in God's sight, and give up all attempts to excuse, or cover up your sins. They cannot be hid from God.

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Alexander Marshall

Is Premillennialism a Modern Doctrine?

By the Late T. C. Horton

(Horton and Dr. R. A. Torrey were founders of the Bible Institute of Los Angeles.)

The object of this article is to prove that premillennial teaching is not a modern concoction as some have been charging, but has ever been the hope of the church of God from the days of the apostles. From earliest times the great students of the New Testament have understood that this dispensation, like all those preceding it, would end in failure as far as man is concerned, and that the blessed and only hope for this sin-cursed world is the personal return of the Lord Jesus to establish His kingdom.

There are those who constantly seek to belittle this position, claiming that those who hold this view are composed of insignificant preachers and teachers of rather recent years; that this doctrine is dangerous and that its effect is to paralyze evangelistic and missionary effort. (Dr. Horton lists scores of the greatest ministers, commentators and missionaries who have held the premillennial positions).

There is no doctrine in Scripture so well calculated to induce a surrender of life and means to the Lord's cause and to immediate and strenuous effort to fulfill His command to give the Gospel to a lost world. We can challenge these brethren who charge that this teaching cuts the nerve of Christian endeavor, to produce a like list of names of missionaries and evangelists. The teaching that the world is gradually getting better every day through human efforts carries no such inspiration to service. (See Titus 2:11-15.)

The word "millennium" is derived from the Latin word "mille" meaning a thousand, and "annus," a year, and, in a scriptural sense is used with reference to the thousand years of Christ's reign on earth (Rev. 20:4-6). Today we have the a-millennialists who consider this figurative and do away entirely with millennial teaching.

The Cambridge Bible says with reference to Revelation 20:4, "This passage is quite sufficient

foundation for the doctrine even if it stood alone, and there are many other prophecies which, if not teaching it plainly, may fairly be understood to refer to it" (the thousand-year reign of Christ).

The Greek equivalent to the word is "chilaid" and the early Christians were known as "Chilists," the doctrine then being, as Harnack says, to all appearances "inseparably associated with the Gospel itself."

A PRE-millennialist, then, is one who believes the teaching of Scriptures to be that the world will not be converted in this present age, but that God is taking out from the world a "people for his name" (Acts 15:14). They hold that when this purpose is completed, the Lord will return to the church and there will be a first resurrection, according to I Thessalonians 4:13-18. New Testament teaching was so interpreted from the very days of the apostles.

Gibbon, renowned author of *The Decline and Fall of the Roman Empire*, says: "The ancient and popular doctrine of the Millennium was carefully inculcated by a succession of fathers from Justin, Martyr and Irenaeus—who conversed with the immediate disciples of the apostles—down to Lactantius who was the preceptor of the son of Constantine. It appears to have been the reigning sentiment of all orthodox believers. It was productive of the most salutary effect upon the faith and practice of Christians."

Says Harnack, "The claims of Chiliasm are sufficiently met by the acknowledgment that in former times it was associated with the Gospel itself."

Mosheim says, "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world had met no opposition until the time of Origin."

Bishop Newton, "The doctrine of the Millennium

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Mass Evangelism— We Are For It!

1. We Rejoice When the Gospel Is Preached and Souls Are Saved Through Any Evangelist.
2. We Believe in Co-operation Between Bible Believers in City-Wide Revival Efforts and Otherwise.
3. We Avoid Fellowship With Enemies of Christ and the Bible, but Gladly Work as Far as We Can With Good Christians Who Differ on Minor Points of Method and Doctrine.

By Evangelist John R. Rice

For nearly twenty-four years THE SWORD OF THE LORD has tried to be a mouthpiece for evangelism, and never against evangelism.

Unfortunately widespread confusion has been brought about by attacks on fundamentalists, attacks on proven evangelists who have won the greatest number of souls in the last half century, and by the compromise of some who think evangelism will succeed better if it is controlled by Christians and unbelievers together, with no line of demarcation. I say there is widespread confusion, and "God is not the author of confusion."

This confusion comes partly from the bias of good people who

decide things on an emotional basis, on love and friendship instead of Bible principles. This confusion has resulted also because of widespread paid propaganda, financed in the name of evangelism, to divide churches, to smear some Christian leaders and Christian schools who are standing where they have stood through the years. The confusion is encouraged also by some who have long been against the hard-hitting, sin-condemning evangelists who contended earnestly for the faith and who did not shun the reproach of Christ. Those who were against Sam Jones, Billy Sunday, R. A. Torrey, and evangelists still alive

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Linda Jo Rice at four weeks. The editor's ninth grandchild.

THE EDITOR'S Notes

by John R. Rice

With the reader's kindly forbearance, I want to mention my family this week. Many who love and pray for us are interested in every note about the family and rejoice in God's blessings upon us.

The Editor's Ninth Grandchild, Linda Jo Rice

We publish this week the picture of little Linda Jo Rice, baby daughter of Billy Carl Rice and Joanna, the editor's fifth daughter. This is the ninth grandchild and the first one to have the name Rice! Joanna married Billy Carl Rice and did not change her name, so I have a granddaughter named Rice! We congratulate the proud mother and father and pray for little Linda Jo God's best blessings.

Joy Rice Graduating From Wheaton College

On June 9th the editor's sixth daughter, Sarah Joy, graduates

from Wheaton College, as all of her sisters have before her. We congratulate Joy on being elected to the Wheaton Scholastic Honor Society. Twenty-one out of the class of nearly 400 were given this honor. Joy, 20, has made a fine record. She sings for the Lord, teaches a Sunday School class of teen-age girls, is a soul-winning Christian. After graduation Joy comes into the Sword of the Lord office full time as one of my secretaries in the editorial department, where she has been working part-time while attending college. Again congratulations, Joy, on your fine work in college and the honor so well earned! Long training has made Joy valuable in the office, a good typist, an accurate proofreader, a helper who pleases her father very much.

Congratulations, Miss Viola Walden, on 24 Years With THE SWORD

THE SWORD OF THE LORD began September 28, 1934. But the first of June the same year Miss Viola Walden, new graduate from high school, came to work in the church office at Galilean Baptist Church, Dallas, under the pastor who is the editor of THE SWORD OF THE LORD. So she began with the work

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Bible Believers Should Stand Together on the Fundamentals to Promote Scriptural Evangelism

By Dr. Bob Jones, Sr.

When we read the headlines in the papers, we sometimes feel that many people we thought to be conservatives have compromised with the modernistic crowd. As a matter of fact, this present compromise in some evangelistic movements simply reveals how many church people had already, in their hearts, compromised with the modernists. We are now learning who is who. However, we are finding that God has thousands of uncompromising, orthodox, Bible-believing Christians in different denominations who have never yet bowed their knees to the false God of religious liberalism. This compromise on the part of church members we thought to be in our orthodox crowd is bringing together in Christian fellowship God's fighting, orthodox people.

It is significant that the writer, who is just under seventy-four years of age and who is supposed to be out of the running, has now more invitations for speaking engagements around the world than he has had for twenty-five years. If God's orthodox, Bible-believing preachers and laymen will stand together, they can take over the evangelistic leadership of this nation, for the present wave of evangelistic compromise is going to spend itself pretty soon. So now is the time for us Bible-believing Christians to stand together, not so much organically, but as individuals, and to stand on the eternal, fundamental principles that have bound Christian people together through all the ages. These fundamentals are: The Bible is the Word of God; the Lord Jesus Christ was born of a virgin; He was God incarnate; He died a vicarious death on the cross; He bodily arose from the dead; we are saved by grace through faith in His atoning blood; and there is salvation in no other name.

Only Born-Again Men Are Capable of Spiritual Leadership

If a man's heart is spiritually right, he will think logically about spiritual matters. Now, do not misunderstand. Becoming a Christian does not make a man a great scientist, or a great mathematician, or a great historian. It is true also that being a great scholar in all such fields of learning does not give a man spiritual apprehension. An unconverted Ph.D. is just as blind to spiritual matters as an unconverted bum who panhandles his way down the street. Our Lord made it plain that "... except a man be born again, he cannot see the kingdom of God."

We can afford to sit at the feet of a mathematician when we need to know a solution to a problem that some of us as humble Christians may not be able to solve. But a Ph.D. does not know anything about spiritual matters unless he is born again. Yet Christians may learn mathematics or science or history by studying; but the greatest scholar in the world cannot by studying apprehend the spiritual. Nicodemus was a scholar and a religionist and was a logical reasoner when he said to our Lord, "... no man can do these miracles that thou doest, except God be with him." But Jesus told him he could not see the kingdom of God until he was born again.

We would rather sit at the feet of the humblest Christian in the world to get spiritual knowledge than to sit at the feet of the greatest scholar the world ever saw if the scholar has not been born again.

— THE END —

A missionary story for Young and Old



by Paul White

In Tanganyika Territory, East Africa, Missionary Paul White runs a little hospital with native assistants to heal the sick and win souls. One assistant, Simba, was nearly killed in an African village. Rescued by the missionary and his helpers, the arrow-head removed from his chest, he is very sick. Daudi is the chief assistant and preacher. Hezeroni, the African mail carrier, tells how the witch doctor has accused Simba of throwing a spell on an African woman and they try to kill him.

CHAPTER IV

Surgery

I was using my newly arrived instrument. An old African man was sitting before me and I peered into his ear. His mouth was wide open. Daudi came up and grinned.

"Bwana," he said, "as you look into his ear he feels sure that you can see even as far as his throat."

"Kah," I said, "look into his ear. He has much wax."

Daudi peered in. "Heh, Bwana, surely this is a machine of wisdom. Hoh, now we can know whether we have moved the wax or not. We can also tell, Bwana, if there is inflammation in the ear or—heh, many things. It is very good."

Then he said, "Bwana, may I go towards the village of M'bovu? On a hill just beyond it is a relation of my father. I have words that his eyes are bad, and our black medicine should be just the thing. May I go later in the morning and give him this medicine?"

"Heh, you may go, Daudi, but be careful what you do as you pass through the baobab grove. We do not want to have trouble with you as well. I would hate you to return with an arrow in your back or a spear in your leg. By the way, Simba's a bit easier this morning. His temperature is down to 100, but there is still something about him which I don't like. There is a lot of fluid in his chest which I must get away. I shall do that in the theatre this afternoon."

As I spoke I saw an African with red mud in his hair and a



spear in his hand get up and walk slowly away. He had not come for medicine. Daudi watched him leave and then drew me aside whispering, "Bwana, that one is M'bovu's spy. Kah, why was he here but to hear the news of Simba?"

"Kumbe, he may have heard that Simba is not so well but M'bovu can't get much good out of knowing that I'm going to make special apparatus this afternoon in the operating theatre."

Daudi picked up his eye droppers and got on to an old bicycle and pedaled down the hill.

"Bwana," came a voice behind

me, "may I have the blue medicine?"

"Wait," I said, "until it is your turn and we will see what medicine you require."

"Bwana," said another voice, "it is time my wife went home. There is no one to cook my food."

"Kah," I said, "and how long has she been here?"

"Was not her baby born yesterday?"

I answered that one with a look.

"Bwana," said the carpenter, "I want some two-inch nails."

And then came Sechelela's voice. "Where is the Bwana? We want him quickly in the place of babies."

I ran.

The day seemed to pass at high speed and in the rush of doing things I noticed the coming and going in the hospital of some strange faces, folk who were a little furtive in their actions. Several of them seemed to be standing around doing nothing, while one peered through the window of the operating theatre. I thought nothing of it. Perhaps they were from a distance, and just interested.

In the early afternoon I went up to the theatre armed with a handful of glass rods, some rubber tubing, some corks, a roll of sticking-plaster, a bicycle pump, and a pickle bottle. I walked into the empty theatre, closed the outside doors and went into the theatre proper, shutting the fly-proof doors behind me. I put my armful of gear down on the operating table and proceeded to fit a cork into the pickle bottle. I was just in the process of boring a hole in this cork when I looked down and some feet away, with

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"Wine of Morning," feature-length color film produced by Unusual Films, of Bob Jones University, has been termed "the most spectacular production in the history of Christian films." The story, written by Dr. Bob Jones, Jr., is a fanciful dramatization of the life of Barabbas—the man whom Pilate released at the demand of the mob and on whose cross Jesus Christ was crucified. In the scene above—filmed on the Bob Jones University campus—the trial of Jesus before Pilate is about to begin.

It Can Be Done

By the Editor

Do not let anybody tell you that these days you cannot have great revivals, that you cannot build great soul-winning churches, that you cannot reach masses of common people with the Gospel. It simply is not so.

One of the many, many proofs that the Gospel is still the power of God unto salvation, that hard work after the New Testament pattern, plain evangelistic preaching in the power of the Holy Ghost, the house-to-house visitation, going after sinners in the Bible fashion will get the same blessed results as ever, is Brother Gene Lowry and the Bible Baptist Church at Richmond, Virginia. These notes are written Sunday afternoon. I came here Thursday afternoon to preach Thursday afternoon, three times Friday, then on Saturday night, and three times Sunday.

Four years ago Brother Gene

Lowry came here to Richmond to start a new work beginning with nothing. He had just graduated from the Baptist Bible College at Springfield, Missouri. He had only preached twelve times in his life! Besides that he had what seemed an insuperable difficulty. With a cleft palate his speech was very, very difficult to understand. But he felt God had called him to preach, and he would not be discouraged.

Services were started in a residence, then in a lodge hall, then a small church was built, and now a large auditorium seating about 800 and the adequate Sunday School space is occupied. It has not been completely finished, but a beautiful auditorium is provided, comfortably seated, and the Sunday School section, now not completely finished, is in use.

In these four years the church has grown from nothing to some 800 members. They had 581 in Sunday School this morning. In the four years this man and church have raised \$100,000 for the Lord's cause, including the local church expenses and missions.

Brother Gene Lowry came from North Carolina, was converted in Temple Baptist Church, Detroit, under Brother G. B. Vick. He had talked with a well-known specialist about the possibility of an operation that would make it so he could speak plainly. The specialist wanted \$1,500 as a doctor's fee besides the hospital expenses. It seemed impossible.

But when a Richmond physician, a noble, good man, examined Brother Lowry, he felt he could repair the cleft palate in two or three operations so that his speech would be tremendously improved. But for how much? He would do it at no charge and as a contribution to getting out the Gospel! So Brother Lowry had his operation. Now he speaks very plainly, is a solid, good preacher, a hard worker. The family includes Mrs. Lowry, whom he met at the Baptist Bible College and four lovely children.

All this talk about "the last days," "the great apostasy," and "you cannot now have great revivals," etc., that must displease the Lord. It simply is not true. If Brother Gene Lowry can start in a new field with nothing and in four years have a church of 800 members, have a Sunday School with 581 in attendance on an ordinary Sunday, have hundreds of people saved, and have adequate buildings which they are paying out, week by week, then others too can do the same thing. Wherever there is a need God will help people who are willing to work and cry and pray and preach the Gospel and pay the price for God's blessings in the power of the Holy Spirit—such men God will help to build a great soul-winning church for Him.

We thank God for the fellowship with Brother Gene Lowry and his good people at Bible Baptist Church in Richmond.

God has blessed our services these few days with a good many happy conversions, many rededications, and many holy vows to God.

"Wine of Morning" Acclaimed Most Spectacular Production in History of Christian Films

The president of Bob Jones University, Dr. Bob Jones, Jr., announced today that "Wine of Morning," an award-winning, feature-length, color motion picture produced by Bob Jones University, will represent the product of American colleges and universities at the International Film Festival which began May 14 in Cannes, France.

Katherine Stenholm, director of Unusual Films, the Bob Jones University motion picture division, was selected by the University Film Producers Association to represent the United States at the International Congress of Motion Picture and Television School Directors to be held at Cannes and Paris, May 14-23, as a feature of the 1958 International Film Festival.

Mrs. Stenholm was to deliver a principal address in the Conference on the subject of the teaching of motion-picture production and will also present "Wine of Morning," a dramatic film based on the first-century novel of the same name written by Dr. Jones, Jr. In addition, Mrs. Stenholm showed "The Flying Angel," a new, color film which describes the motion-picture production training at Bob Jones University.

In making the announcement this morning, Dr. Jones remarked, "I see from the agenda that, in addition to the University Film Producers Association, the Soviet State Cinema School has been assigned to the topic of the teaching of motion picture production. I can sincerely say that Bob Jones University welcomes this opportunity to represent American educational institutions, and I feel certain that Mrs. Stenholm will present material which will be of interest to the directors of the cinema schools of many countries and others who will be present from all over the world."

Dr. Jones said further, "I understand that one of the aims of the United States in participating in these international conferences is to demonstrate the diversification of the products of our various independent universities. Bob Jones University was chosen as 'a fine case in point.'"

A member of the International Relations Committee of the University Film Producers Association remarked after seeing "Wine of Morning" that, in addition to its demonstrating the high quality of cinema training available in the United States, the motion picture's religious theme would demonstrate the freedom of American institutions to produce at their own initiative the kinds and character of films they need to serve their various educational missions.

The University Film Producers Association, composed of representatives of seventy-six leading American colleges and universities which offer courses in cinema, was organized as a medium for the exchange of ideas and discussion of topics of mutual interest. It does not attempt to regulate the standards or control the policies of its independent member-institutions, but rather functions as a representative agency in matters of common interest such as the forthcoming International Conference.

Mrs. Stenholm and Dr. Don G. Williams of Syracuse University—who has been selected as the other American delegate—will be guests

of the Cannes International Film Festival and the French Institute of Cinematography during the sessions at Cannes and Paris.



Katherine Stenholm, chairman of the Division of Cinema of Bob Jones University, is director of Unusual Films, whose production "Wine of Morning" has been acclaimed the most spectacular of all Christian films.



An Old, Blind Beggar

"During my last visit to a small town of Western Crete," writes a good Christian brother in Greece, "I came across one of the saddest sights I have ever seen. It was an old man suffering from elephantiasis, who was going around asking for alms. I gave him some small assistance and promised that I would try to get him into some charitable institution. Unfortunately, all my efforts have proved vain, due to his blindness and the disease from which he suffers. If this poor man had 5 or 10 dollars a month regular income, he could at least secure his daily bread for which he now has to go around begging."

"But his story doesn't end here. He has two little nephews Constantine and Emanuel, who have been blind from birth. They are in desperate need of food and also used clothing, as they are dressed in rags, just like their uncle. It breaks one's heart to see such conditions in this age of so-called progress and civilization. I trust that you will try to help this poor, unfortunate family in any way you can."

Old, blind, sick, ragged, hungry—how shall we convince such a man that God loves him? The Scriptures bring their own conviction as they are preached to the destitute of this world, but God wants us to go further and show our love in a practical way. We should like to support this man regularly at \$10 a month, as well as provide immediate relief of food and clothing now. Ask the Lord what your share should be, and "Whatsoever he saith unto you, do it" (John 2:5). Gifts may be sent through the American Mission to Greeks, Inc., Rev. Spiros Zodiates, General Secretary, Dept. SL, P. O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

Dr. Bob Jones SAYS:



We often quote statements made by former students, but we could almost fill volumes with statements made by parents of present students and also of former students. I quote from a letter just received. "We have two children in school. One of them has been there three years, and the other has been there just one year. It is wonderful to have a school like Bob Jones University where we can send our children—a school where in addition to all the other things they learn, they will learn how to live. We are glad for the stand you have taken in these days of apostasy. Our prayer is that the school may always re-

main true to Him."

I wish we could pass on to all of you folks the letters we receive. Surely God is in the work of Bob Jones University. You can have a part in it. You can invest some of the Lord's money in the work. You can turn the right kind of young people to the school so they can be trained for the right kind of leadership in the days that are ahead of us; and you certainly can pray for us. Thank you for your co-operation, and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
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Please report both new and old addresses directly to THE SWORD OF THE LORD, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office, unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

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Mass Evangelism—We Are For It!

(Continued from page 1)

who preached against sin, named modernism, demanded repentance, and caused moral revolutions—those against such evangelists are glad to find now they can have some evangelist to join them in their attack on the straightforward revolutionary evangelism which God has blessed through the centuries.

We are thankful to find that the confusion over "ecumenical evangelism" (that is the joining of modernists and Bible believers together to get members for all the churches) is clearing up. Our enormous mail (over 22,000 letters during Letter Month) shows a great shift of opinion. The abusive letters, the misunderstanding of the problem have very largely changed in the last few months.

Yet we feel that we must say again and again, as we have said the same through the years, that we are for mass evangelism. We rejoice when the Gospel is preached and when souls are saved through the preaching of anybody. That is blessed. We believe in co-operation between Bible believers in soul winning, whether in city-wide efforts or otherwise. We avoid fellowship with modernists, with those who are the enemies of Christ and the Bible, but we gladly work with Bible-believing Christians, as far as we can, to win souls even though they may differ on minor and secondary matters. So we are for mass evangelism.

I. We Rejoice When the Gospel Is Preached and Souls Are Saved

Last week in Richmond, Virginia, I saw on television Oral Roberts in a great tent campaign, preaching the Gospel. The Gospel was clear-cut. When he gave the invitation, hundreds of people came at once on the simple invitation to turn from sin and take Christ as Saviour. The invitation was definite, uncomplicated, and all who came should have known what it meant. We believe they did. Hundreds of them came and at once, crowding to the front. When Oral Roberts led them in prayer and they repeated the prayer after him aloud while we looked on their faces on the TV screen, the words of the prayer were as definite and pointed as the prayer of the publican. The decisions were the kind that honest Christian people can believe in and rejoice in. I rejoiced in the great number saved in that Oral Roberts campaign, hundreds in one service, out of a crowd of thousands.

In the sermon Evangelist Oral Roberts said some things about the healing of the body with which I do not thoroughly agree. He said, "God does not want you sick! God wants every person to be well and strong and happy." I think God does want some people to be sick, for His glory and for their good. I do not believe it is always God's will to heal the sick. I would differ somewhat also with some methods used by Oral Roberts. I feel there may be too much emphasis on the collection. But I rejoice that the Gospel is preached by this man of God. I do not agree with him on some minor and secondary matters, but I do agree with him on the verbal inspiration of the Bible, the deity, virgin birth, blood atonement, and bodily resurrection of Jesus Christ which I understand he believes. I believe with him in the doctrines of Heaven and Hell and the new birth. I thank God that the Gospel is preached and that souls were saved.

The same week, last Saturday night, I listened to Dr. Billy Graham on TV preaching from San Francisco. Dr. Graham also preached the Gospel and made plain the plan of salvation. And when the invitation was given many came. They did not come as quickly and I did not observe as many tears as among those who came in Oral Roberts' invitation, but I rejoiced greatly in the number who turned to Christ and claimed Him, according to their coming to the front. I thank God for those saved in Dr. Graham's campaign.

I am sorry that some of the converts will be sent to modernistic churches where their faith will be broken down. I am sorry that likely some will go to the Unity "Church" in Oakland which is co-operating in the campaign, according to their own published announcement. Dr. Billy Graham is better trained than Oral Roberts. He probably has the support of more of the educated people, more political leaders, more newspapers. Certainly he has the approval of more modernists than does Oral Roberts. We think that in having modernists on the platform and having them lead in prayer and sending new converts to their churches, Dr. Billy Graham does more harm than Evangelist Roberts. But in any case, we thank God that souls are saved and that the Gospel is preached.

Paul said by divine inspiration: "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. 1:14-18).

Whether the Gospel is preached sincerely, as we trust it is with the two men mentioned, or whether it is preached of envy or strife, we are glad when the Gospel is preached. Soul winning is the greatest business in the world. It is the thing dearest to the heart of God. The greatest command in the Bible is the Great Commission. Jesus came into the world to save sinners, so we rejoice and praise God with happy hearts over souls saved. We thank God when crowds hear the Gospel.

We reserve the right to differ with Evangelist Oral Roberts in his teaching that it is always God's will to heal, and we reserve the right to disagree with his emphasis on the collection, but we thank God that he preaches the Gospel and wins many souls.

We reserve the right to say that according to the Scriptures Billy Graham ought not to yoke up with modernists, ought not to love them that hate the Lord, ought not to honor those who dishonor Jesus Christ. But we are for evangelism, for soul winning, and we rejoice when the Gospel is preached, whether those who preach it are right on everything else or not.

II. We Believe in Co-operation Between Bible-Believing Christians in Soul Winning and Revival Work

Those who defend and those who oppose ecumenical evangelism (that is, the yoking up of Christians and unbelievers in getting members for both kinds of churches) find themselves with strange bedfellows these days. If one noted Christian leader were still living, he would join me very earnestly in opposing the ecumenical evangelism, yoking up with unbelievers as it is forbidden in the Bible. But the same man was against the true evangelism of R. A. Torrey and J. Wilbur Chapman and attacked them and accused them for preaching against sin, for giving a public invitation, for asking for public profession of faith. So let us say frankly our position is not against mass evangelism. It is only against methods clearly forbidden in the Bible.

Some join very loudly in condemning ecumenical evangelism now. But the same people passed resolutions against me and published articles against me and against Dr. Bob Jones and against Dr. Hyman Appelman and others simply because we had united co-operative revival campaigns. They were against any united revival campaigns and not very strong even for single church revival efforts. Now they are against ecumenical evangelism and they are right in being against a method

forbidden in the Bible. But their position is not our position. We are not against co-operation in revivals.

Some Baptist brethren are against the ecumenical evangelism which unites modernists and fundamentalists, which unites the believers in the Bible and enemies of the Bible, which unites those depending on the blood and those who spit on the blood. I think in this they are right. Christians ought not to yoke up with unbelievers. We are forbidden to bid Godspeed to those who do not abide in the doctrine of Christ, or to have them in our houses (II John, verses 7-11). But the same men were against Billy Sunday because he had Methodists and Presbyterians in revival campaigns—honest, devout, converted people who believed the whole Bible but who had not, as we Baptists believe, been scripturally baptized by immersion. These Baptist brethren made the issue on a minor point of doctrine. We do not agree with them. We believe that born-again Christians, people who believe the Bible, believe in all the great essentials of the Christian faith, have a right to work together, as far as they conscientiously can do it, to win souls. We are not against mass evangelism, united evangelism, by born again, orthodox Christians who differ on minor points. And baptism is minor compared to the deity of Christ and the inspiration of the Bible.

Others who are against ecumenical evangelism are against all co-operation that involves Arminians or that involves people of Holiness doctrine or that involves people who believe in talking in tongues. We differ with them. The position of THE SWORD OF THE LORD we think is clear. We believe in salvation by grace and not of works. We believe God gives everlasting life to those who trust in Jesus. We do not believe that the carnal nature is eradicated in Christians until the rapture or the resurrection. But we believe that many who differ with us on these minor points of doctrine are really good Christians, born-again believers, who hold to the full inspiration and authority of the Bible, the deity, virgin birth, substitutionary atonement, bodily resurrection, and the second coming of Jesus Christ. They believe in man's fallen nature and his absolute need to be born again by faith in Christ. These people may be wrong on incidentals. We think they are, as no doubt all of us are wrong on some secondary matters. But on the "weightier matters," as Jesus called them, they are true Christians. We gladly welcome them in fellowship. We seek their fellowship. We love their co-operation in soul winning and so we are for co-operative efforts among honest Bible-believers, born-again Christians who agree on the essentials of the historic Christian faith.

We have never found where the Lord Jesus forbade us to have fellowship with those who may differ as to tithing mint and anise and cummin. We do know that He forbade Christians to yoke up with unbelievers, to have fellowship with the unfruitful works of darkness, to walk in the counsel of the ungodly.

The Galatian Christians were wrong to try to preach the ceremonies of the law and the Jewish Sabbath. But the Lord did not forbid other Christians to have fellowship with them. They were born-again Christians and they believed the Bible. Those who believed in celebrating certain days, and those who believed in not celebrating certain days were plainly commanded: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks" (Rom. 14:5, 6).

God does not demand that we break fellowship with Christians over minor matters. We are commanded, "Him that is weak in the faith receive ye, but not to doubtful disputations." (Rom. 14:1).

So Christians who agree on the

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New Printing of "What Must I Do to Be Saved?" in Italian Arranged by Missionary Arthur J. Wiens and Others in Italy

By the Editor

Our hearts are glad to have a new printing of the booklet, "What Must I Do to Be Saved?" in Italian. We recently sent a check for \$405 for the printing of 50,000 copies of the booklet, "What Must I Do to Be Saved?" But Brother Wiens writes that for \$240 more he can make that 100,000 copies. So we sent him as of May 5 a check for \$240 more from the Sword Free Literature Fund. For this \$645 we will have printed 100,000 copies of this greatly used pamphlet. It makes 24 pages in English, usually 32 pages in other languages. Let us pray that God will greatly bless it.

Here is the letter from Brother Wiens.

"Via Santuario 11
"Fiorano (Modena), Italy
"April 14, 1958

"Dear Dr. Rice:

"Thank you very much for your good letter of April 7th and the enclosed check for \$405 to print 50,000 copies of your tract, "What Must I Do to Be Saved?" We appreciate this help very much and know God will bless you for this part in helping to get the Gospel out by printed page in this needy land.

"It also makes us very happy to know that you will help us print 100,000 copies if a committee will help in the printing of this tract. I am glad to tell you that during our time at home Brother Abele Biginelli formed a literature committee of Italian men who are interested in working with him in getting out sound gospel literature. Brother Abele Biginelli is the one who printed your last printing of tracts here in Italy. He has prepared a booklet telling of his committee and we are enclosing a copy telling of this committee written in English. This will let you know what they have done already and some of the things they are planning on doing. We know the men on the committee and they are true servants of God that are being used in spreading the Gospel in different areas in Italy.

"We work in close fellowship with all the 50 evangelical missionaries in this land and we will

see that all of them get copies of your tract to give out in their work. The CBFMS (Conservative Baptist Foreign Mission Society) has a Bible Center in Naples and the Christian Literature Crusade has a literature store in Florence and I know they will also help to get these tracts out. They will both list them in their catalogs which go out to all parts of Italy.

"I have not written to Brother Biginelli as yet as I will wait for further word from you whether he should print 50,000 or 100,000 copies. He would have to place the order at one time to get the special rate which I gave you. The second 50,000 come much cheaper so we trust it will be possible for you to help us print that many. As I wrote before, the price for 100,000 is \$645. Therefore, the price for the second 50,000 is only \$240.

"Thank you again very much for your gift, and I trust the Lord will definitely guide you whether you can help us print the full 100,000 copies at this time.

"In His blessed service,"
(Signed) Arthur J. Wiens

Those who wish to have a part in this blessed gospel work of winning souls through literature around the world may send your gifts to the Sword Free Literature Fund. We have sent, I think, 3½ million copies of this booklet in Japan; 600,000 in Portugal; and many hundreds of thousands more in India, Korea, Italy, the Philippine Islands, France, Germany, etc. The other day a beloved missionary to the Fiji Islands who was home on furlough came to see us at the Sword offices, and he was rejoicing over an edition of the booklet, "What Must I Do to Be Saved?" which we had helped finance for the Fiji Islands.

If you want to help in this good work, pray about how much to send. Gifts to Sword of the Lord Foundation, a nonprofit corporation chartered under the laws in Illinois, are deductible from taxable income. We will send a receipt and keep careful records.

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great fundamentals of the faith, on the authority of the Bible, on the person and work of Christ, on the plan of salvation can work together in revival if they avoid doubtful disputation. They can join in the greatest duty of soul winning. We are for mass evangelism.

III. Our Protest Against Ecumenical Evangelism Does Not Mean "Secondary Separation"

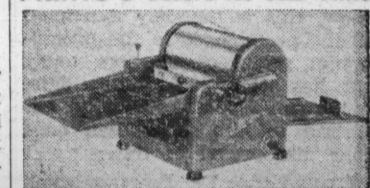
We have great respect for Christian people of the separatist movement who earnestly contend for the faith and who come out of denominations where modernists have a large place of leadership and where one must compromise and work with modernists to remain. Frankly, we are "come-outers," meaning that we cannot, in good conscience, support any cause which must include support of modernism. We can give no money which will end up in support of a professor who breaks down faith in Christ and the Bible in a so-called Christian school. We can send no money which will be administered to control the churches by unbelievers. We cannot help spread denominational literature or Sunday School literature which creates doubts in the Bible, in the deity of Christ, in the blood atonement, and other historic Christian doctrines.

We believe in separation from modernism and modernists. But we do not believe in separation from Christians who differ with us on minor matters or who have not yet gone as far as we feel we must go in separation. I believe that a devout, earnest, Bible-believing, Bible-preaching, soul-winning pastor might be my brother

in Christ and really trying to get people saved, although he might be a pastor of a church which is nominally connected with the American Baptist Convention. I could not co-operate with the American Baptist Convention with its inclusivist policy of ordaining

(Continued on page 6)

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An Unfair Attack . . .

(Continued from page 1)

Second Advent. Not one of these real heresies mentioned ever dominated the whole church; they were heresies, while premillennialism was the common belief of the most orthodox of the early church. In making such a statement, the author places with the arch heretics of the early church that magnificent group of Christian scholars and loyal defenders of the faith who have advanced the premillennial view, such men as Dean Alford, Godet, Auberlen, Zahn, Fausset, S. P. Tregelles, J. C. Ryle, etc.

Moreover, in so classifying premillennialists, Dr. Boettner has apparently forgotten what he wrote on the first page of the Introduction. Of the three views of the Second Advent, postmillennialism, a-millennialism, and premillennialism, he acknowledges that each of these hold that the Scriptures are the Word of God, each has the same general concept of the death of Christ and of the resurrection body, and "each of the systems is therefore consistently evangelical and each has been held by many able and sincere men." Saying that premillennialism is "consistently evangelical" and classifying it as the thirteenth heresy of the early church are two different things!

As others have done before him, Dr. Boettner stoops to the old but untrue accusation that premillennialists are to be grouped with the followers of Charles T. Russell, the sect of Jehovah's Witnesses. To put Dr. Scofield in one paragraph, Judge Rutherford and Charles Russell in the next, and G. Campbell Morgan and F. B. Meyer in the following two paragraphs is to create a totally false impression of premillennialism (see also p. 360). While he elsewhere admits that Russellism has been strongly opposed by premillennialists, he adds that the two groups cannot be said to be altogether separate. This would be repudiated by every premillennial teacher in America. It is not fair to make charges like this without any justification whatever.

Again, Dr. Boettner is not being fair when he devotes an entire chapter to the subject of date-setting (pp. 324-46), but actually does not name one outstanding premillennialist of the last one hundred years who has set dates. He does remark, "Another prominent Dispensationalist speaking over the radio said that the establishment of the nation of Israel in Palestine, which occurred on May 14, 1948, was the 'budding of the fig tree,' and that since we are told that the generation living at the time of the budding of the fig tree shall not pass away until all these things be accomplished, the Lord is sure to return within 40 years from that date (of Matt. 24:32-34)." I am sure I know of whom Dr. Boettner speaks here, and as far as I know, this is the only individual of any prominence in the premillennial group of teachers today who has attempted to set a date, and many have personally expressed to him more than once their disapproval of this.

I could give Dr. Boettner some more relevant material than he has set forth in this chapter on date-setting. One cannot rightly accuse contemporary premillennialism of systematically setting dates by an anonymous reference to one of the lesser writers in this field today. Why does not the author admit that not one of the original editors of the Scofield Reference Bible, and not one of the members of the present Scofield Bible Revision Committee has set dates, in all their thousands of pages of writing? To say that one believes Christ's return may be near is certainly not the same as setting dates. Luther himself believed that he was living at the end of the age, as did many of the Church Fathers.

A Malicious Slander Against Premillennialists

One of the most malicious (I use this word deliberately) statements regarding serious students of the Word of God that I have seen from the pen of a recognized conservative scholar is found on

page 7 of this book: "Premillennialism has little sympathy with the detailed, scientific, painstaking study of Scripture, and is apt to be quite impatient with the scholar or theologian who spends hours trying to arrive at the correct exegesis of a text and who perhaps even then hesitates to make a final dogmatic pronouncement."

The truth is that premillennial scholars give a great deal of attention to exegetical minutia. At Dallas Theological Seminary, which, with some three hundred students, is the largest seminary holding the premillennial view in our country, as far as I know, any student graduating from the regular four-year course must have completed four years of Greek requiring sixteen hours as a minimum, and three years of Hebrew, or sixteen hours. In the Bible Department, a total of twenty-four semester hours are required as a minimum. The 275 students taking Greek at Dallas Seminary today do not represent "little sympathy with the detailed scientific painstaking study of Scripture."

The doctrinal statement of Fuller Theological Seminary embraces the premillennial view, and no man can graduate from this school without having completed three years of Greek and two years of Hebrew, under professors who have earned degrees in the field of linguistics at our more famous institutions of learning. This is true of other seminaries in our land holding this view.

Even the better Bible institutes are training men in careful exegesis of the Scriptures; for example, the Moody Bible Institute requires the following minimum hours for graduation from the three-year Pastors Course: Greek Grammar, 8 hours; Greek Syntax, 3 hours; Greek Exegesis, 6 hours, making a total of 17 hours of Greek. There are 213 students enrolled in various Greek classes there today, or more than the total enrollment at many conservative seminaries. Furthermore, the work offered at Moody today is on a college level, and is so recognized by colleges and universities that accept its credits in transfer. And it is hardly necessary to add that all of the approximately one thousand students in that school are being systematically trained in English Bible.

But on the Contrary, Postmillennial Scholars Often Ignore Hundreds of Bible Passages

Actually, hundreds of passages in the Bible are ignored in most systematic theologies written by non-premillennialists, and it has been for the premillennial scholars to rescue from undeserved neglect these many verses in the Scriptures. I challenge Dr. Boettner to name any systematic theology written by a non-premillennialist in the last hundred years that even attempts to treat scores of passages expounded—whether or not we agree with his interpretation—in such a work as Peters' *Theocratic Kingdom*.

I would be the first to grant that Calvin was the greatest Biblical commentator of the Reformation, indeed, of modern times, but Calvin concluded his work on the Book of Ezekiel with Chapter 20, and never touched the Book of Revelation. It will not be out of order, I think, to quote here from a recent authoritative work (*Calvin's Doctrine of the Last Things*, by Heinrich Quistorp, London, 1955) representing the only thorough treatment of Calvin's eschatology that I know of in our language.

The Introduction begins most significantly, "The theology of the reformers is not primarily concerned with questions of eschatology. Their chief concern is with the problem of justification and the matters immediately relevant to it. The reformers were somewhat afraid of the doctrine of the last things because they saw that in the hands of the Catholics it was misused in a speculative sense, while in the hands of the fanatics it was misused for apocalyptic purposes."

On the same page the learned

author frankly admits, "In consequence they [the reformers] neglect the special content of the Christian hope. Too preoccupied with their own peculiar theme and too much afraid of distortions, they never succeeded in attaining any conclusive and independent formulation of Christian eschatology. This had disastrous consequences for subsequent Protestant theology." What is true of the reformers is generally true of reformed theology. It is the best theological system we have, but it is notably weak in eschatology.

Another amazingly inaccurate statement is found at the very beginning of the volume: "Premillennialism thrives most and makes its greatest gains in time of war or of national crisis when people are anxious and worried about the future." Now, the two men at whom Dr. Boettner directs most of his criticisms are John Nelson Darby and C. I. Scofield (I find over forty different references to Scofield and the Scofield Bible, and in some sections four and five pages are devoted to criticism of this writer). It so happens that the ministry of John Nelson Darby began in 1827 and experienced its widest reception about 1870, though he continued to minister to the end of his life. Thus, all of Darby's views were developed at a time when Europe was free from major conflicts. As for Scofield, his Bible was first issued in 1907—and when has the world been so free of war as from 1900 to 1907?

Says "The World Is Growing Better!"

Some of the views advanced here must be looked upon by many—premillennial, postmillennial, Christian or non-Christian—as devoid of factual support. How is it possible for anyone who looks at a newspaper today, if only for five minutes a day, and who knows anything at all about events taking place in this world, to write a chapter on "The World is Growing Better" (ten pages of this!)? The curve of criminal statistics is rising in every major western nation, and frightfully in our own. The most destructive wars the world has ever known have come upon us since the beginning of this century. The nation of Germany has revealed a capacity for torture, brutality and butchery such as was never dreamed of until Dachau and Buchenwald. How can we say that the world is getting better when one nation, within a period of ten years, kills six million men, women and children because they are Jews?

More people are under the dominion of a materialistic, atheistic government today than at any time in the history of the world. Brunner is right when he says that we now have for the first time in history world atheism supported by government. There are at the present time six hundred million more people in this world without Jesus Christ than there were at the beginning of this century. How can anyone say that the world is getting better?

Even more surprising is some of the data set forth by the author to prove his point. He says, for example, that the advances in modern medicine and the possibilities of longer life indicate that the world is improving. According to the Bible, the greatest longevity known to men was in the pre-Noahic period—and that ended with the corruption described in Genesis 6! What has long life to do with bettering world conditions?

Dr. Boettner claims that the number of theological seminaries, Bible institutes and Christian col-

(Continued on page 7)

Mass Evangelism—We Are For It!

(Continued from page 5)

both modernists and fundamentalists to preach, and sending out missionaries who believe the Bible as well as missionaries who do not believe the Bible. I say I could not co-operate with the American Baptist Convention. I could not lend my name to it and my influence, nor support it with my funds. But I could join with a pastor of such a church or with other devout Christians in soul winning though he might not have yet separated from the American Baptist Convention. We believe in separation from modernists. We do not believe necessarily in separation from Bible-believing Christians who want to help us win souls.

In other words, we believe this Scripture, "Him that is weak in the faith receive ye, but not to doubtful disputations." If a man made a divisive issue of the American Baptist Convention and insisted that everybody must support the Convention, then I could not, of course, spend my time yoked up with that man and thus partake of his division and lend endorsement to his defense of the Convention. But if he agreed with me on soul winning and the great doctrines of the Bible, and if the Convention membership was a minor matter to him, I would have fellowship with him as far as that was possible and expedient for the cause of Christ.

In other words, we believe in avoiding a yoke with unbelievers. We believe in opposing modernism and contending for the faith. We do not believe in breaking fellowship with fundamental, Bible-believing, soul-winning Christians where we can conscientiously maintain fellowship and co-operate for revival without any reproach on Christ or any hindrance of God's work.

For this reason we are not members of the American Council of Churches. We respect the noble men who have taken such a strong, godly stand against modernism and against communism. We can have fellowship with them, but we cannot limit our program to co-operating only with those who are members of the American Council or who insist on so-called "secondary separation."

We want the issue to be clear. We oppose ecumenical evangelism because the Bible plainly commands us not to yoke up with unbelievers, with infidels, with enemies of the cross. The Bible does not tell us we must not yoke up with Christians. There is a difference. We stand where the Bible commands us to stand, as far as we comprehend the Bible. We are for mass evangelism. We are

for large-scale soul winning and individual soul winning. We are for co-operation with godly Christians of all orthodox Christian faiths, as well as for local church revivals. We are for the man who is for Christ and the Bible. We are against the man who is against Christ and the Bible. And no man is for Christ who is against the Bible. And no man is really for Christ who denies any essentials of the historic Christian faith.

Again we thank God for every person who wins souls and we offer earnest thanks to God and our prayer is that God will raise up more people to preach the Gospel in power. In the meantime we will pray that God will help men to be true to His commands about yoking up with unbelievers also. No one has a right to disobey the Bible, even in the matter of soul winning.

—The End—

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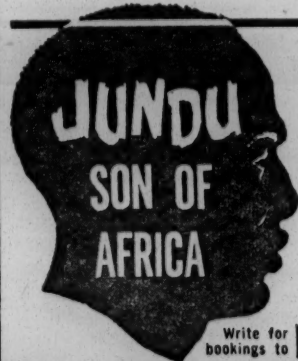
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An Unfair Attack . . .

(Continued from page 6)

leges "in which the Bible is studied systematically is growing faster than the population, and the enrollment is increasing steadily." Several fallacies are evident here. In the first place, the number of students attending Christian educational institutions in this country is far less in proportion to the population than it was in 1870. Though we thank God for the Christian colleges we have, we must acknowledge that it is our state universities—which are most definitely not Christian

The Teacher Learned a Lesson

It all started when the high school history teacher called the Bible a book of fables. The only Christian boy in the class went home that evening greatly troubled, and at the dinner table poured out the story to his parents. The godly father immediately gave the boy his copy of the book,

Is Jesus God?

told him to read it and then suggested that he take it the next morning to the history teacher.

Skeptical but curious, the teacher did read the book and finally in the wee hours of the night flung himself across his bed in tears of genuine repentance. So through one book a high school boy's faith was held intact, an infidel teacher accepted Christ as his Saviour, and an entire high school was influenced for God.

Chapter titles in this book are "Is Jesus God?," "Letter to a Modernist," "The Virgin-Born Saviour," "Old Testament Prophecies Miraculously Fulfilled in Christ," "The Resurrection of Jesus Christ," and "What Is Wrong With a Modernist?" Each chapter will strengthen your own faith and be of real benefit in dealing with modernists and agnostics.

The author says:

"Only one thing does an honest unbeliever need in order to learn the truth about whether or not Jesus is God. He needs an humble, inquiring heart, hungry for truth and righteousness which will cause him to investigate the claims of Christ and the Bible. One who does not have such an attitude of heart may scorn this book. Those who want to know the truth will, we trust, read it with real profit and pleasure. I hope that this book may be put into the hands of modernists, atheists and agnostics everywhere. It goes forth with much prayer."



This large book has 207 pages and is written in a simple, conversational style which makes it enjoyable reading for everyone—students and scholars alike. Don't miss your opportunity of getting and giving this helpful clothbound volume. Price ----- \$2.50

Sword of the Lord
Wheaton, Illinois

—that are absorbing the majority of students. In his volume, Dr. Boettner recognizes that most Bible institutes are premillennial in faith, and that in these institutions the Bible is studied systematically—but elsewhere he complains that in these same schools the Bible is not seriously studied!

One of the most ridiculously optimistic chapters on the future of the world ever written by a theological professor is contained in a volume from which Dr. Boettner continually quotes, James H. Snowden's *The Coming of the Lord*, published in 1919. While admitting that Snowden was definitely mistaken in the optimistic views there set forth, Dr. Boettner proceeds along the same course and falls into the same error.

Another proof of the fact that the world is getting better, according to Dr. Boettner, are the "several evangelical radio programs with nation-wide or world-wide coverage." Of the four broadcasts specifically mentioned, two are conducted by men with premillennial convictions, as are many other similar programs not named, e.g., the Old Fashioned Revival Hour, the Hour of Decision, the Back to the Bible Broadcast, Dr. DeHaan's Bible Class, and the radio ministry of Dr. Donald Barnhouse. If premillennialism is such a grievous error, how can Dr. Boettner say that radio programs which promote the premillennial view are an indication that the world is getting better?

Has Some Fantastic Interpretations of Scripture

Some of the interpretations here are really quite fantastic, no matter what one's views of prophecy might be. I have read many different interpretations of the apostasy referred to by St. Paul in I Thessalonians 2:15, 16, but the view set forth here is a new one to me—that this was the Jewish apostasy which reached its climax at the destruction of Jerusalem and the dispersal of the Jewish people. Moreover, Dr. Boettner follows an interpretation that is becoming prominent among a group of modernists—and Dr. Boettner is no modernist—in over-emphasizing the significance of the destruction of Jerusalem in A. D. 70 and asserting that this was the Great Tribulation. If that is so, I wonder what the Apocalypse meant by its reference to the Great Tribulation, in a passage written at least twenty years after the fall of Jerusalem?

Another peculiar interpretation is that of the difficult prediction of our Lord regarding the sign of the Son of man to be seen in the heavens before the Second Advent (Matt. 24:30)—we are here told that this was fulfilled at the day of Pentecost, "which was in the truest sense a visible and tangible sign to the disciples by which they were enlightened regarding the real nature and purpose of Christ's kingdom," etc. But that is not what the text in Matthew says. It says that when the sign of the Son of man appears in heaven "they shall see the Son of man coming in the clouds of heaven with power and great glory." The entire Christian Church has always agreed that this has reference to the Second Advent, but the Second Advent did not follow the Day of Pentecost, and therefore Pentecost was not the sign of the Son of man in heaven. Actually, the author declares that this sign "appears on the earth and is seen by the disciples," but the text specifically states that the sign will be in the heavens.

Misleading Reference to Increase Mather Who Was Premillennial: Are Premillennialists Pessimists?

The author misleads his readers in repeating a quotation used by David Brown over a century ago, from the great New England divine of the seventeenth century, Increase Mather. He makes Mather, who he admits is a premillennialist, say, "And a most loathsome work they do perform, both to God and man, that dig up the ceremonies out of that grave

Is Premillennialism a Modern Doctrine?

(Continued from page 1)

where Jesus Christ buried them above sixteen hundred years ago." The ordinary reader would conclude from this that Mather was opposed to the view of the return of Israel to Palestine, when in reality Mather was the first Christian scholar in America to write a volume setting forth the premillennial coming of our Lord, with a vast apparatus of Scripture references, and insisting that Israel would go back to Palestine. The book, *The Mystery of Israel's Salvation*, is in my own library, and I have given it no little study.

I am very sorry to see Dr. Boettner attempting to defend his thesis of postmillennialism by a chapter entitled "A Pessimistic Theory." The fact is, most of the faith mission movements of our century are in the hands of premillennialists, as are the major Bible exposition programs on radio. These men are the ones who continually speak of real hope, the hope of our Lord's return. To interpret the Word of God as teaching that this age will end in anarchy, apostasy and great tribulation is not being pessimistic.

Winston Churchill warned England in the early part of this century that a war with Germany was on the horizon, and that she should prepare for it. He was labeled a warmonger, an orator of doom, and a pessimist; but pessimist or not, Churchill was right, and the British empire was caught unprepared.

Many centuries ago, Jeremiah warned Judah that she would be invaded and Jerusalem would be destroyed, but he and other prophets were scorned as messengers of gloom. But—Jeremiah was right.

During the nineteenth century, students of prophecy were saying that Russia would rise as a great world empire and that there would be an increase in wars and famines upon this earth. And these prophetic students were right. The fact is that it is only those who have this lamp of prophecy in their hands that can see any real hope for the world in this desperate hour.

Dr. Boettner Quotes Principally Out-of-Date Material From 20 to 40 Years Old

In referring to the Scofield Bible, it is not true to say, "Periodicals like the Sunday School Times and Moody Monthly frequently refer to it, and always with an air of having spoken the final word if they can quote a passage from it to support their views." These words are quoted approvingly from a work written by Pieters twenty years ago. I am not going back to examine the periodicals of that time, but this surely is not the situation today. As a regular monthly contributor to both of these publications, and having

usher in the thousand years of His reign with the saints."

Modern scholars often admit all this, but argue that the hope was fallacious. It was not fulfilled. Others argue that they misunderstood and that Christ actually returned according to promise, but in another form—in spiritual presence. They warn us to beware of making the mistake of the early Christians.

But we are logically compelled to accept one of two conclusions: Either that the writers of the New Testament were inspired and were correctly understood by the apostles, and we must accept their teaching that our Lord will return to this earth before the Millennium—or else—that these writers were not inspired and that the mistakes of the apostles and the early church grew out of erroneous teachings of Paul, Peter, James, and John.

If the writers of the New Testament were mistaken about all these matters, why could they not have been mistaken about other things? And what foundation have any of these brethren for anything?

With world events moving in the very mould of the prophecies of both Old and New Testaments, it becomes obvious that the human race is riding toward destruction, not the establishment of a world of peace and righteousness through man's devices, and that its only real hope is in divine intervention—the coming of the Prince of Peace Himself "in power and great glory."

— THE END —

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"Ere God had built the mountains,
Or raised the fruitful hills;
Before He filled the fountains
That feed the running rills;
In Thee, from everlasting,
The wonderful I Am
Found pleasures never wasting,
And Wisdom is Thy name.

And couldst Thou be delighted
With creatures such as we,
Who, when we saw Thee, slighted
And nailed Thee to a tree?
Unfathomable wonder!
And mystery divine!
The voice that speaks in thunder
Says, 'Sinner, I am thine!'

—Wm. Cowper.

The Tenth Leper!

In Luke 17:11-19 there is the familiar story describing Christ's cleansing of the ten lepers. Briefly, the record highlights three facts: (1) The pleading of the lepers for mercy (vs. 13); (2) The compassionate cleansing by the Saviour (vs. 14); and, (3) The thankfulness of the one contrasted with the ingratitude of the nine (vs. 15-18).

It will always be a wonderment to those of this world that only one of the ten cleansed lepers bothered to say, "Thank you!" Even Christ lamented, "Were there not ten cleansed? but where are the nine? There are not found

that returned to give glory to God, save this stranger" (vss. 17, 18). *Ingratitude is a sin!*

We do not want to sin against God and against our crossword puzzle fans by failing to express our appreciation for the truly remarkable and wonderfully heartwarming response to our pleas for financial help in the puzzle department. Some months ago we openly, honestly presented the need to you and immediately the dimes started flooding in. We have averaged nearly \$175 a week in contributions from crossword

puzzle workers since the appeal was first made. From the depths of our hearts we thank you for your kindness and encourage you to continue in this grace.

The rest of the year we will continue to give a free booklet for every entry returned before the deadline, correctly completed. If you send in fifty correct answers on time you, are entitled to a free Scofield Bible. If you fail to have fifty correct entries, we will give a free World Red-Letter Bible to everyone who has at least thirty correct puzzles mailed in according to the terms of our simple rules.

It is not too late for you to get in on the fun, learn more about the Scripture, earn a free, helpful booklet each week, and qualify for a free Bible. *Get busy!*

God's Way of Salvation

(Continued from page 9)

did not require him to do anything; and (3) that Christ did it all.

If you learn these three lessons, you will never talk about *your* doings. Your "part" is to admit that you are lost and helpless, unable to do anything to save yourself. Your "part" is to cease thinking of being saved by anything you can do or feel. Your "part" is to believe that Jesus did everything that was necessary—that He finished the work of atonement and paid the ransom price with His precious blood. As soon as you cease trying to be saved by *your* doings, and believe on the Lord Jesus, who did it all and paid it all, you become a son of God, an heir of glory, and a joint heir with Jesus Christ. "To him that *worketh not*, but believeth on Him that justifieth the ungodly, his *faith is counted* for righteousness" (Rom. 4:5).

"It is finished, yes, indeed, Finished every jot; Sinner, this is all you need; Tell me, is it not?"

If God is satisfied with Christ's finished work, surely you ought to be satisfied with that which satisfies Him.

"I Am Too Great a Sinner"

Some who say this really suppose they are too wicked to be forgiven; but in many cases it is only said in mock humility as an excuse for continuance in sin. There can be no doubt that you are a great sinner, and far worse than you imagine. "You have no idea how wicked I am." I don't know, and what is more, I don't wish to know; but this I am certain of, that God knows all about you. Since you were an unconscious babe on your mother's breast, He has watched over you, and loved you with more than a mother's fond and tender love. In spite of your sin and folly, He stands with outstretched arms ready to receive you. The prodigal son was received by his father in his rags and wretchedness, misery and poverty, and God is willing to save you now. Take the lost sinner's place and claim the lost sinner's Saviour. "Him that cometh to me I will in no wise cast out" (John 6:37). Though a "great sinner," you are not beyond the reach of His pardoning mercy, and even now you may receive the full and free forgiveness of all your sins by simply believing on Him who died for you (John 6:47). "The Son of man is come to seek and to save that which was *lost*" (Luke 19:10).

"No One Can Be Certain of That"

Paul's reply to the most important of all questions was very

distinct: "Believe on the Lord Jesus Christ, and *thou shalt be saved*." He did not say, "Believe on the Lord Jesus Christ, and you will have a good chance of being saved;" but, "Believe on the Lord Jesus Christ, and *thou shalt be saved*" (Acts 16:31). How wonderfully simple!

Numbers declare it is "great presumption" in any one to "go the length" of saying he knows that he is saved. They affirm that "no one can be certain," and that all we can do is to have a "humble hope." How different this from the teaching of the Lord Jesus Christ and His apostles! Paul says, "We are *always confident*" (II Cor. 5:6). The Apostle John says, "I write unto you, little children, *because your sins are forgiven you* for his name's sake" (I John 2:12). "We know that we have passed from death unto life" (I John 3:14). Every one who believes on the Lord Jesus is *bound to believe* that he is saved. It would indeed be "great presumption" in any one to doubt the word of the living God. "He that believeth not God hath *made Him a liar*" (I John 5:10, 11), but he who believes Him has the divine and unfulfilling promise: "Thou shalt be saved."

"Can a Man Be Saved at Once?"

The same hour of the night that the jailer asked, "What must I do to be saved?" witnessed his conversion and baptism, and it is likewise added, he "rejoiced, believing in God, with all his house." In one short hour the whole household believed, were saved, were baptized, and were rejoicing in salvation.

It is of no use saying that "no one can be saved at once," for Scripture clearly shows that those mentioned in the New Testament as *soon as they believed* were saved. Some have supposed that conversion is a gradual process, requiring much time and earnest prayer. How long does it take you to believe what your father says? A moment of time is sufficient.

Another figure is employed—"looking." "Look unto me, and be ye saved" (Isa. 45:22). How long did it take a bitten Israelite to be cured? The one moment he was dying! the next, by simply looking at the brazen serpent, he was completely healed (Num. 21:9; John 3:14, 15).

The very moment you believe in, or look to Jesus, as the one who bled and suffered for you, you are pardoned and saved.

"There is life in a look at the Crucified One, There is life at this moment for thee. Then look, sinner, look unto Him and be saved— Unto Him, who was nailed to the tree."

"I Have Not Repented Enough"

What do you mean? "I am not sorry enough for my sins." And if you were *very sorry*, would God be more willing to save you than He is now? "I think so." Then you are completely mistaken.

"But does it not say unless we repent we shall perish?" Yes; but what do you think is the meaning of "repentance" in Scripture? "Sorrow for sin." Here you are wrong. It does *not* mean sorrow for sin; it means a change of mind (see Matt. 21:29). This change will doubtless *produce* sorrow; but sorrow and repentance are two very different things (see Heb. 12:17, margin; II Cor. 7:9). When God calls on you to "repent, and believe the gospel," He wishes you to lay aside your wrong thoughts, and believe the glad tidings that He proclaims to you. Formerly you may have imagined that you were required to *feel* very sorry before being saved. *Change your mind.* You may have supposed that you must first "feel" some great change, and then you would know you were saved. *Change your mind.* First believe in God's great love to you, as revealed in His gospel, and you

(Continued on page 11)

"Sword Wit Sharpener"

The Sinful Woman Anoints Christ's Feet

Luke 7

CLEWS ACROSS

- "Would have known who . . . what manner of woman this is"
- " . . . frankly forgave them both."
- "He . . . unto him, Thou hast rightly judged."
- Imitated
- Being
- Weight (abbr.)
- Ocean
- Old English (abbr.)
- Rearrange "hats."
- "Certain creditor which . . . two debtors"
- "For she . . . a sinner"
- Topographical Engineer (abbr.)
- "Thou gavest me . . . kiss."
- "Simon, I have somewhat to say . . . thee."
- "Wiped them with the hairs of . . . head"
- "Woman since the . . . I came in hath not ceased to kiss"
- Dental Technician (abbr.)
- Place Abram lived before going to Canaan (Gen.)
- A Southern state (abbr.)
- "Behold, a . . . in the city"
- Same as 19 across
- Doctor of Sacred Scripture (abbr.)
- and 43 across—" . . . hath saved thee."
- and 25 down—"Her . . . , which are . . . , are forgiven."
- Form of the verb "to be"
- Yellow Hawaiian bird
- See 35 across.
- "And began to wash his feet with . . . (s)"
- External
- Ancestor of Jesus
- Director-General (abbr.)
- Document signed (abbr.)
- Esau (Gen.)
- To that extent
- Behold

- "Desired him that he would . . . with him"
- "To whom little is . . . , the same loveth little."

CLEWS DOWN

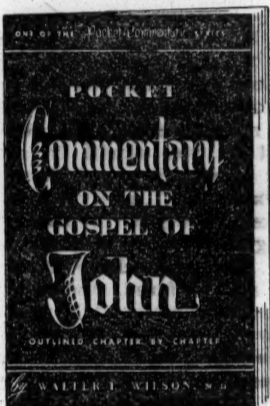
- "This woman hath —ed my feet with ointment."
- Shatter
- "And did wipe them with the hairs of her . . ."
- Diminutive of Edgar
- " . . . thou this woman?"
- "Brought . . . alabaster box of ointment"
- Those who profess some ism
- "And the . . . fifty"
- "Go in . . ."
- "Thou gavest me no . . . for my feet."
- "And anointed them with the . . ."
- "My head with . . . thou didst not anoint."
- Stout Japanese herb
- Possesses
- "The one owed five . . . pence."
- See 37 across.
- "I suppose that he, . . . whom he forgave most"
- "And . . . at his feet behind him weeping"
- "Knew that Jesus . . . at meat in the Pharisee's house"
- "I entered into thine . . ."
- Deep orange-red variety of chalcidony
- Number of Psalm beginning, "Why do the heathen rage"
- "For . . . loved much"
- Very large bird
- "And kissed his . . ."
- Tatter
- "Which . . . them will love him most?"
- One twelfth of the year (abbr.)
- Staten Island (abbr.)
- "And he saith, Master, say . . ."

Free!

with a correct entry for Puzzle No. 23

Pocket Commentary on the Gospel of John

By Dr. Walter L. Wilson



This handy little booklet could be read by an average reader in less than thirty minutes, but it is packed with suggestive seed-thoughts that will inspire and bless a searching individual for many thrilling hours. It is written in the usual pointed, pithy, pertinent style of this beloved physician from Kansas City. Many enjoyable evenings can be spent with this booklet and an open Bible.

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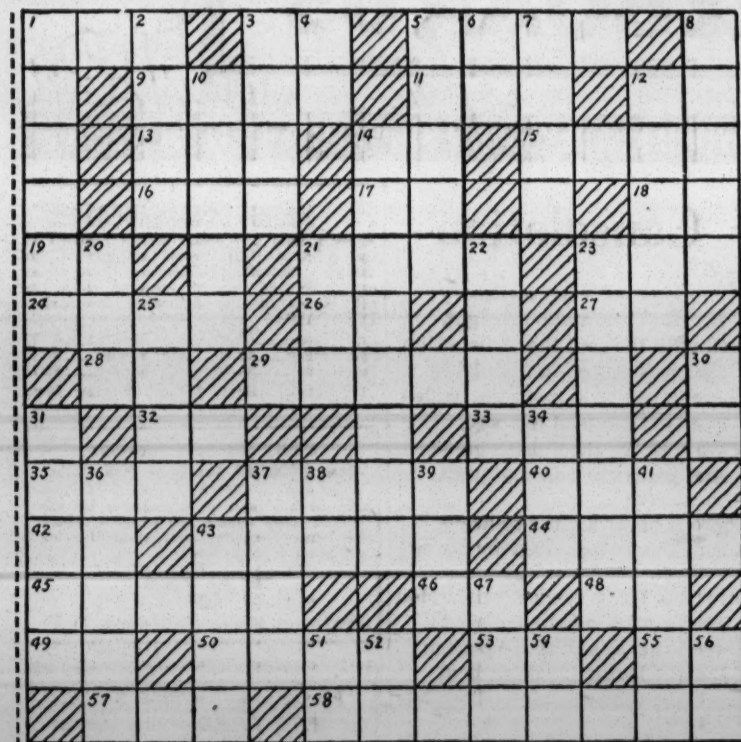
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- PRINT (not write) your name and address in the blank below the puzzle. This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clue numbers given on a separate sheet of paper. Entries will not be returned.
- In order for you to receive the book, *Pocket Commentary on John*, your entry must be postmarked by midnight, June 16, 1958. If your paper arrives after the deadline date, YOU MUST place the date of arrival on the entry. Otherwise, it will be counted late. The answer to Puzzle Number 23 will appear in the June 27 issue of THE SWORD OF THE LORD.
- Each person having a cor-

Deadline: June 16, 1958

PUZZLE NO. 23



Mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois

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Answer to Puzzle No. 20

TIG AND TIME
RISE AHIAH AA
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IMMEDIATELY
GREAT SH BED
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UION WATER
MOVING AHIAH
MADE WHOLE

God's Way of Salvation

(Continued from page 10)

will know that you have eternal life (John 5:24).

"I Cannot Love God"

A lady became anxious about her soul. She earnestly sought to "love God" in order to obtain the forgiveness of her sins, but her heart seemed to get harder and harder. Meetings were being held in the district, and one evening the preacher said: "Some imagine that God requires people to love Him in order to be saved. They begin to examine their hearts, and they cannot find one particle of love in them to God." "If," said he, "we were not to be saved till we loved Him, we would never be saved at all; but the blessed truth is, *He loves us*." "Herein is love, not that we loved God, but that *he loved us*, and sent His Son to be the propitiation for our sins" (I John 4:10). The moment she saw that God so loved her as to give Christ to die for all her crimson sins, peace and joy filled her heart, and she could not help loving Him for all He had done for her. "He that loveth not knoweth not God, for God is love" (I John 4:8).

Have you been trying to love God in order to be saved? If so, give it up. It is true you ought to love God, but so long as you are unsaved you cannot. Get to know His love to you, and you will be able to say with gratitude in your heart, "We love him, because he first loved us" (I John 4:19).

"I Don't Feel Anxious Enough"

Numbers when awakened to see their guilt and danger become occupied with *their feelings*, instead of with *God's feeling towards them*. They never seem to ask themselves the question: Does my salvation depend on how I feel toward God, or on how He feels toward me? Again and again we hear the remark, "I don't feel anxious enough," or "I don't feel sorry enough." Such have read, or heard of some who were in great darkness of soul, and they imagine that they must go through a similar experience. They are very unlike the woman who, when asked how she got through the "Slough of Despond" (mentioned in Bunyan's *Pilgrim's Progress*), replied, "I did not go that road at all; I went straight to the Cross."

Don't think of your anxiety, or lack of anxiety, but ask yourself: "Is God willing to save me now?" Again and again in His word He declares that His desire is that you should not perish, but be eternally saved (see Ezek. 33:11; I Tim. 2:4-6). Cease occupying your mind with your feelings. Think of His wondrous love to you as manifested in the gift of His only-begotten and well-beloved Son. On the ground of what He did and suffered, you can be saved even now as you read these lines (II Cor. 6:2, 3).

"I Could Not Hold Out"

This is what many a one says. In fact, it is a very common difficulty with those who are exercised about their soul's welfare.

"I have often tried to be a Christian, but have failed. Sometimes I thought I was one, but the happy feelings vanished, and I was just as bad as ever, so there is no use in me professing," say some. Don't you be troubled about your "holding on." What you are now required to do is to believe on the Lord Jesus Christ, and the moment you do so you obtain eternal life (John 3:36), and the assurance that you will never perish (John 10:28). Then, as to how you will "get on" after you are saved, the same Christ who saves from wrath to begin with, saves from sin to go on with, and will keep you safe to glory to end with. "His name shall be called Jesus: for he shall save his people from their sins" (Matt. 1:21); and He "is able to keep you from falling" (Jude 24), and has promised never to leave or to forsake those who put their trust in Him. The moment you believe on Christ you are His; and He has pledged His word to guide, guard, and keep you, and to give you strength and grace to live and work for Him.

"Would It Not Be Great Presumption?"

Presumption to do what? "Presumption in anyone to say that he knows he is saved." But if God declares you may be sure, and tells you *how you may be sure*, would you call it "presumption" to believe Him? "Assuredly not." Then listen to Him: "These things have I written unto you that believe on the name of the Son of God, that *ye may know that ye have eternal life*" (I John 5:13). Instead of it being "presumption" to believe what God says, to doubt Him is to be guilty of the greatest sin that anyone can commit.

"But I cannot say that I am saved." Then you do not believe in the Lord Jesus Christ? "Oh, yes, I do!" You must surely be mistaken; for the Scripture states that "He that believeth on the Son hath everlasting life" (John 3:36); and if you are not saved, it is because you do not believe on Him.

"I believe on Christ, but I cannot say I am saved." Then you are making God a liar; for He again and again asserts that every one who believes on Christ has eternal life (John 6:47). On the other hand ponder the solemn words: "He that believeth not God hath made him a liar, because he believeth not the record that God gave of His Son" (I John 5:10, 11). Believe and be saved.

"I Don't Feel Any Change"

Of course not. How could you, so long as your mind is occupied with your feelings toward God, instead of with His feelings toward you; if you continue to look into your cold, wretched heart, you will become more and more miserable. By dwelling on its coldness, or hardness, your want of love or want of sorrow, faith or feelings, you will be unhappy. Peace is not to be derived from looking *within*; it is only to be found by looking *unto Jesus*, by thinking of His great love to us in what He has done and suffered for us, and not by anything that we have done or suffered for Him.

"Look to Jesus, weary one, look and live:

Look at what the Lord has done, look and live!

Though unworthy, vile, unclean, look and live:

LOOK AWAY FROM SELF AND SIN, look and live!"

So long as you do not believe on Christ, you cannot have any love to Him. You must first believe in His love and death for you; and the moment you know that the mighty work of atonement has been accomplished, that justice has been satisfied, you will obtain peace with God, and love will flow out and over to Him who loved you, and gave Himself for you.

"How Am I to Come to Christ?"

A Scottish shepherd, in a state of soul anxiety, asked a preacher if he could tell him what was meant by "coming to Christ." "I have been hearing," said he, "a most earnest discourse; we have been urged and entreated to 'come to Christ'; I felt as if I had been sitting on nettles all the time, for he never told us *how* to come to Him. Can you tell me?"

"Can you fly to Him?" inquired the preacher. "No, I cannot do that." "Can you walk on your feet to Him?" "No." The gospel told him that Christ though in Heaven, was beside him on earth, loving him with a deep, strong, and tender love, eagerly anxious to save him. He was shown that with his *mind* and *heart*, and not with his body, he was to go to Jesus—in other words, he was to believe on Him who died that he might live. "Is that it? Is it so simple? I see it now," said the seeking soul, and believing on the Lord Jesus Christ, as his Saviour, he went on his way rejoicing.

Have you come to Christ? If not, come to Him now. Believe in His love and death for you, and you will know, on the authority of Him who cannot lie, that you

are saved, have eternal life, and will never perish (John 5:24).

"I Cannot Realize It"

What do you mean? "I see that Christ died for me. I know that God is perfectly satisfied with what He has done; but, somehow or other, I cannot realize that I have everlasting life."

Your mistake is you are taken up with the *realizings* of your mind instead of with the *realities* of God's salvation. Suppose for some crime you were sentenced to a term of imprisonment, with the option of paying a large penalty. A friend pays the amount in full, and brings you a receipt; would you then fear being sent to jail? "No." Why not? Because of your "*realizings*" or "*graspings*?" "No." Why would you not be afraid? "*Because the ransom had been paid.*" Would you be required to "*realize*," or "*grasp*," or "*lay hold*" of the money in your mind? "Certainly not."

God in His Word tells you that Christ has given Himself a ransom for you (I Tim. 2:6), and on the ground of what He has done you may be saved. Do not think of your "*realizings*," but believe in the *reality* of His death for you, and you will know that you are saved, and the possessor of eternal life.

"I Cannot Feel Saved"

Martin Luther, in one of his conflicts with the Devil, was asked by the arch enemy if he felt his sins forgiven? "No," said the great reformer, "I don't feel that they are forgiven, but I know they are, because God says so in His Word."

Paul did not say, "Believe on the Lord Jesus Christ, and thou shalt feel saved" (Acts 16:31). No one can feel that his sins are forgiven. Ask that man whose debt was paid by another, "Do you feel that your debt is paid?" "No," is the reply, "I don't feel that it is paid; I know from this receipt that it is paid, and I feel happy because I know it is paid." So with you. You must first believe in God's love to you as revealed at the Cross of Calvary, and then you will feel happy, because you will know that you are saved.

A cheerful old Christian, on hearing persons speaking of their feelings, used to say, "Feelings! Feelings! Don't bother yourself about your feelings. I just stick to the old truth that Christ died for me, and He is my surety right on to eternity, and I'll stick to that like a limpet to the rock." "Be my feelings what they will, Jesus is my Saviour still."

"God Says I Am Saved, and It Must, Therefore, Be True"

Such were the words uttered by a young convert on the night he found peace. Can you truthfully adopt his language?

"I wish I could." Then there is nothing to hinder you from doing so now. Jesus has died on Calvary for you; He has "suffered for sins, the just for the unjust," and God has declared that those who believe on Him have eternal life (John 5:24; 6:47). If, therefore, you really believe on Him who bore the wrath and curse for you, you have God's Word for it that you are saved.

"I cannot feel I am saved." Neither do I; but, thank God, I know it, simply because He says so in His Word, and I am confident He always speaks the truth. Salvation is not obtained through our feelings, but through faith in what Christ did for us (I Cor. 15:1-4). Jesus felt the weight of sin when He exclaimed, "My God, My God, why hast Thou forsaken me?" (Matt. 27:46). "Once in the end of the world (or ages) hath He appeared to put away sin by the sacrifice of himself" (Heb. 9:26). Now, as you read these lines, believe on Him who bore sin's penalty, and with the young convert you will be able to say, "God says I am saved, and therefore, it must be true."

"Time Enough Yet"

Allow me to ask you in closing, Are you saved? "I intend to be, but there is no great hurry." What! "No great hurry," and the messenger of death at your very door! The man-slayer, with the avenger of blood on his track, fleeing into the city of refuge did not think so. When asked why

you despised His pardon and rejected or neglected His great salvation, what answer will you give? Don't, Oh! don't allow Satan to lull you to sleep in the cradle of a false security. Time is short, and eternity is at hand. Will you, can you, dare you remain one moment longer unsaved? "Now" is God's time. "Tomorrow" may be too late. The dark thunder-cloud of God's wrath may suddenly burst upon you, and if you remain in your present position, the voice from Heaven may sound forth, "Thou fool, this night thy soul shall be required of thee" (Luke 12:20). What, then, would become of you?

Don't be perplexed about the future. He who saves sinners, has promised to "keep" them; and the moment you receive Christ into your heart by faith, He will grant you power to overcome sin, self, and Satan, and give you strength to live for Him who died for you.

Decide Today

If after reading the remarkable sermon above by Brother Marshall which has led so many to Christ, you are willing to decide today and accept Christ as your own Saviour, will you not sign the

decision form here given or copy it and send it to the editor? Say yes to God this moment, confess Christ openly by writing to say so, and the editor will send you a letter of counsel and encouragement.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

After reading the sermon, "God's Way of Salvation," by Rev. Alexander Marshall, I realize that I am a sinner. I see the folly of excuses and delay, and here and now I repent of my sins and trust Christ to save me. I depend upon Him today for forgiveness and everlasting life, and by His grace I will confess Him openly as my Saviour, and live for Him.

Signed _____

Address _____

Date _____

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- A Christian's sinful nature is not completely eradicated until Jesus comes.
- God gave men the thoughts of Scripture, not the very words, so necessarily there are a few slight errors.
- The Holy Spirit will not go with you if you go into a place of sin.
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VITAMIN B₂, Riboflavin, is a vitamin required by each cell of your body for normal function. Adults lacking B₂ may often feel persistently weak, lack energy or drive. Disorders of the skin and eyes, sores, cracked lips also may be due to lack of B₂.

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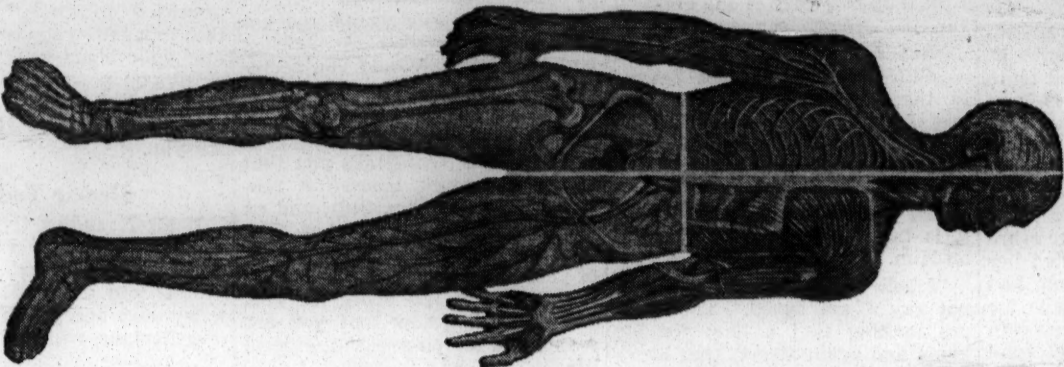
VITAMIN C, found in many fruits and vegetables, it benefits gums, teeth, muscles, heart and many other parts of your body. Lack of C may cause pains in the joints, a feeling of weakness. Frequent colds may be a result of vitamin C lack.

VITAMIN A helps growth, vitality, vision. Experiments show that vitality is good when enough Vitamin A is in your diet. Disorders of the skin, eyes, bones and teeth have been related to a lack of Vitamin A in the diet.

VITAMIN D is a most important vitamin. It helps your body use the minerals, Calcium and Phosphorus. In children lack of this vitamin is known to cause poor bone structure, produces a disease called Rickets.

VITAMIN E is a vitamin which many associate with Wheat Germ. But it is found in many kinds of plants and seeds. It has been thought that Vitamin E is important to proper development of muscles and in preventing deterioration of the heart muscle.

VITAMIN B₆ has been said to be effective in controlling extreme nervousness, insomnia, irritability, abdominal pain, weakness and difficulty in walking. A great deal more needs to be known about this vitamin.



BIOTIN is believed by scientists to protect the body against skin disorders, loss of appetite, insomnia and some forms of muscle pain. The body makes some Biotin in the intestinal system.

INOSITOL . . . another vitamin about which much remains to be learned. Has been shown to decrease liver fat, and to be related to control of gastro-intestinal functions and disturbances.

CHOLINE is a vitamin believed to be important to proper liver function, and to the ability of the body to handle fats. It also is believed to have a relationship to our ability to utilize protein in the diet.

POTASSIUM is indispensable to the body. A severe lack leads to many disorders. Known to be related to proper heart function, proper production of digestive fluids, proper tone and balance of the body cells this mineral is essential.

PHOSPHORUS has also been known as an essential nutrient for many years. It is related and works in function with Vitamin D, has been found to be important to the nervous system and is associated with many other body functions.

CALCIUM, one of the most important elements used by the body. Used by bones, teeth, hair and in almost all of the building processes of the body. Is important to the blood and coagulation, and in the balance and health of the capillaries. Also in preventing tissue changes associated with ulcers, cataracts, disorders of the parathyroid glands.

IODINE has many uses in the body. It is best known for its relationship to the proper function of certain glands such as the thyroid gland, and in preventing appearance of tumors known as 'goitre'.

Many other Vitamins and Minerals are used by the body. The summary above of vitamins and minerals in the RA-MANA FORMULA is not all inclusive . . . and of course the symptoms and conditions shown as resulting from a lack of these substances may also develop from other causes and for other reasons.



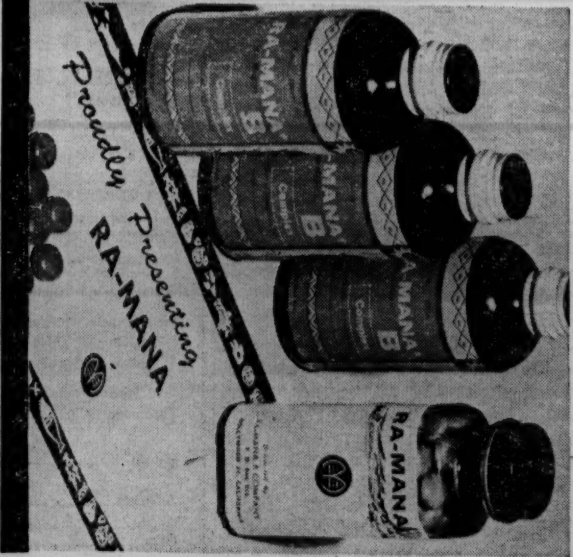
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